the personal orders of the Dewan. The canal cost only about Rs. 1,500 or 2,000. But the result of the construction of the canal was that the produce of paddy in the neighbouring field increased by 10,000 paras per year.

Thirdly, in order to develop agriculture, Government should pay close attention to the popularisation of scientific manures and also to the issue of agricultural loans.

Another thing that was necessary for the economic development of the State was the construction of the Quilon-Ernacolam railway. There were people who held the view that motor vehicles could easily take the place of the railway for the purpose of traffic. But it was at best only for passenger traffic that motor vehicles could be used. Railways were best fitted for goods traffic. The people of northern and central Travancore were eagerly looking forward to see the railway opened and even the postponement of the work till the completion of the Chakay-Tampanur line had caused them grave disappointment. To them their prosperity and the prosperity of their children depended on the opening up of the country by this railway.

DEWAN'S REPLY: Mr. Jacob Curian, you have with your customary eloquence dealt with one remarkable feature which would have struck everybody who has been attending this Assembly and that is the complete absence of any feeling indicative of communal cleavages or sectarian rivalries. In this, the Assembly has proved itself a true representative of Travancore. The countryside has come here to-day hundredstrong. The countryside here in its representations has represented nothing more clearly, nothing more truly than the tranquillity which prevails all over Travancore at the present moment.

You have, it is abundantly clear, made a very close study of railways in relation to motor transport and I hope that some day the fulfilment of your ambition will be an accomplished fact.

You dealt very fully and strongly with the needs of the country producing its own requirements in rice. Whether that will be ever possible remains to be seen. All that we can do is, as the Agricultural Department endeavours, to increase the out-put per acre and improve the quality ; I and the Government can but try to make areas suitable for paddy cultivation available in such greater degree as the country can yield. For one thing, you know, that the question of throwing open the Mannankandam swampy areas to rice cultivation originated with my predecessor and a most excellent idea it was. By constructing the Neriamangalam-Pallivasal road, I hope that in a short time a good deal of acreage of paddy lands will be available for the people of Travancore. Similarly we shall endeavour to find speedier methods of throwing open swampy areas and forests which are suitable for paddy cultivation.

I have spoken about minor irrigation several times already.

143. Some public needs.

MR. MALUK MAHOMED ABDUL KHADIR (*Member, Municipal Council, Attingal*) spoke first on the question of the currency in Travancore. It was well-known that there were two kinds of currency in Travancore, one Sirkar and the other British, and neither was complete in itself. As regards the Sirkar currency, the highest coin *viz.*, the rupee existed only in imagination. As regards the British currency, the lowest coins *viz.* the half anna, pie etc. were not legal tender in Travancore. Not only that the conversion of the British currency into the Sirkar currency was very difficult. The equivalent of the British rupee was 28 chackrams and 8 cash, of the British half rupee 14 chackrams and 4 cash, and of the British quarter rupee 7 chackrams and 2 cash. The man who wanted to change the British half rupee and quarter rupee had certainly to lose 4 cash in the one case and 2 cash in the other. Then again all payments to the Sirkar had to be made in Sirkar currency. But for want of the Sirkar rupee, payments could be made only in British rupees, and when the British rupees were paid, the parties seldom got back the balance half-chackram per rupee. In order to get round these inconveniences, the member suggested either the abolition of the Sirkar currency and the introduction of the British currency in its entirety or the establishment of an easy rate of commutation of Sirkar currency into British currency.

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The member next spoke about the pension system obtaining in the public service and stated that instead of this a system of Provident Funds should be instituted. Provident Funds were useful in many ways. Instead of getting small amounts every month, the officer would in the first place get a lump amount on retirement from service. Secondly, under the pension system the family of an officer who died immediately after retirement would get nothing, whereas in the case of the Provident Fund, the family would get as much as the officer himself would have got had he lived.

Lastly, the member stated that the price of anchal covers and cards should be reduced to 8 cash and 4 cash respectively as of old.

DEWAN'S REPLY : Mr. Abdul Khader, it is pleasing to find a non-official so careful in attempting here to benefit the official classes and in endeavouring to find a way to help them with capital at the end of their long period of service and ensuring to them a lump sum. The pension is provided to enable an officer of Government, when he can no longer work, to live in a manner befitting his position as a Government official. And as is so often the case, large sums of capital have a way of vanishing or frittering themselves into nothing. It is difficult to say which is preferable to which. The matter has already been taken up and is under examination.

You wish to see the value of the British Rupee reduced to 28 chackrams. I do not know whether we can reduce the value of the British Rupee. Its exchange is fixed in terms of silver. Currency questions are all very delicate and you know that any change in currency may throw trade and commerce into confusion. It is a very difficult and a very delicate matter and I do not think we need touch upon it at present.

You suggest the reduction of the price of Anchal cards and covers to 4 cash and 8 cash respectively. That matter was fully discusssed at the Legislative Council and the Government are at the present moment giving it their anxious consideration.

144. Communal representation.

MR. P. K. KUMARAN (*Member, Nominated*) speaking about communal representation said that the principle of communal representation in public service was recognised by the British Indian Government and the Governments of Baroda and Mysore. It was only proper that the same principle should be recognised by the Government of Travancore. About 85 per cent of the Government appointments in Travancore were now in the hands of caste-Hindus. Such a state of affairs could not continue. Each community had developed its own peculiar genius and it was necessary that this genius should be utilised by the State. So also in regard to the Legislative Council, the unrepresented and backward communities had to be given special electorates. In Cochin, special electorates were given to the Ezhavas. In the Madras Presidency, special electorates were given to the Non-Brahmins. In Travancore at least four out of the twenty-eight elected seats should be set apart for Ezhavas.

DEWAN'S REPLY : Mr. Kumaran, I must thank you for having entertained us with a description of the results of your study of conditions that prevail in various parts of India outside Travancore, and I have listened to the remedies you prescribe for the well-being of the Ezhavas and the Catholics and the Mahomedans and a few other people whom apparently you represent here.

145. Disabilities of the backward communities.

MR. N. R. KRISHNAN (*Member, Nominated*) said it was the birthright of every man to take part in the administration of the country in which he was born. The caste or the race of a man was not to disqualify him for doing that. But taking the administration of Travancore, it was in the hands of a few people. The greater majority of the people were not allowed an adequate share in the administration. They were kept away on the ground of inefficiency. There was some meaning in this exclusion in olden days, when these communities had not made much advancement in education because they were refused admission into educational institutions. But now they could get admission into schools and colleges and hence there were many educated men among them. So that, at the present time these communities could

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